

# THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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Vol. XXXV

October 10, 1918

Number 39

## My Master

*By Joseph Fort Newton*

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## The House of Help

*By L. O. Bricker*

OCT 14 1918

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*Author of "The Wisdom of God's Fools," "The Inner Circle," "The Tender Pilgrims," "Fairhope," etc.*

# ORNAMENTED Orthodoxy

Studies in Christian Constancy

BY

*Edgar De Witt Jones*

THE author of this volume of sermons is the President of the General Convention of the Disciples of Christ, 1918, and Minister of First Christian Church, Bloomington, Ill. He was one of the "Three American Preachers" who were the subject of an article by Prof. Arthur S. Hoyt in the "Homiletic Review" for February, 1917. Here are sermons of wide range in topic, style and arrangement; yet withal they are full of feeling and fervor. They are good examples of a high level of preaching, attained by a minister who, for twelve years, has made his pulpit a vital and persuasive power in his own community and beyond it—a minister who feels that "every sermon is an adventure in the realm of spiritual romance, crowded with possibilities for service to God and man."

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# The CHRISTIAN CENTURY

An Udenominational Journal of Religion

Volume XXXV

OCTOBER 10, 1918

Number 39

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### What Is Christianity?

THIS searching question needs to be asked by every minister and religious worker at frequent intervals. Every man tends to answer it from the angle of his own point of view and experience. It is arrant nonsense for any man to say that he can interpret the Christianity of any age, and especially of the age of the New Testament, without carrying into the interpretation something of his own viewpoint.

The German theologian, Harnack, in a widely circulated volume which is now nearly two decades old, undertook to answer the question. During the past year the University of Chicago Press has published a volume by George Cross which gives quite a different answer. The latter sees but little in the Christianity of Jesus and Paul but Apocalypticism. In this he is in line with the present popular trend among scientific theologians. More informing are subsequent chapters which relate to the rise of Catholicism, Mysticism, Rationalism, and Evangelicalism. Each of these various tendencies has held itself to be the true Christianity, though each has been quite distinct from the other.

Study and reflection show us that there is a Christianity for every age. The Holy Spirit is to lead us into all truth, for there were truths which Jesus' disciples were not able to bear. The change in the preaching in American pulpits during the past three years indicates how religious testimony adjusts itself continually to changing needs and conditions.

It is interesting and worth while to know what the Christianity of Jesus and Paul was. We hold the conviction that the heart of this Christianity must be the

religion of all men at last. But we need not exalt the holy kiss into an ordinance of eternal validity, nor make Paul's attitude toward slavery one that shall permanently be taught in the church.

We need for our day a revitalized Christianity, one that is true to the best in two thousand years of Christian history, which is above all true to Christ and his apostles, but which shall sense the heart hunger of this hour and be able to supply it with food.

### International Christian Fellowship

ONCE we studied the peculiarities of religious denominations only in order to criticise. We hunted for weakness rather than strength, for error rather than truth. Through the alliance of great nations in the world war, with the consequent fellowship of chaplains of various faiths upon the field of battle, there is coming a new sense of fellowship and mutual appreciation. It is quite possible for the Catholic priest and the Methodist pastor to live in a village together for five years with never a nod of friendly recognition, but when they are chaplains together "over there" and face daily the terrible scenes of the battle front, such aloofness in the name of doctrine seems not only unreal but positively wicked.

Already powerful intellectual leaders in the churches are seizing upon this new opportunity for a new sense of understanding. Is this not a time to learn sympathetically what the great Christian groups believe, how they act, what their history is and in what direction they are headed? In our public libraries is a great "Encyclopedia of Religion and Ethics." It has



much of value for us in making us at home in the temple of mankind's soul. But better even than this are the living documents of the great faiths. We can afford to spend time learning how Episcopalians feel about things, or just what witness of conscience a Scotch Presbyterian has.

The new sense of international and interdenominational fellowship may not change the externals of religion for awhile. We may have the same old creeds, liturgies, organizations and activities. But if the caustic criticism, the narrow suspicion and the blind hate that have sometimes existed between religious groups can be abated, religion will take on new power and self-respect and will have an unwonted influence among intelligent people.

### "The World Call"

THE launching of a comprehensive missionary magazine for the Disciples of Christ is an achievement which has required some years to consummate. In "The World Call," which will be issued for the first time in January, the periodical publications of our various missionary and philanthropic interests will be combined. The women had the journal of widest circulation among the Disciples of Christ, "The Missionary Tidings." It has been an act of generosity for them to be willing to merge their magazine in the larger one. The Missionary Intelligencer, published by the Foreign Christian Missionary Society, has in recent years grown continually more readable and has broadened its outlook upon the field of missionary endeavor quite perceptibly.

Excellent though these and other journals were, few laymen were taking them all and reading them. Our people were developing unsymmetrically in their missionary interest. The new journal at the popular price of a dollar a year will doubtless be widely circulated and will keep every subscriber informed, not only about all the organized interests of the Disciples of Christ, but also, we trust, concerning some phases of interdenominational effort.

It will require insight and missionary statesmanship to make the new magazine what it should be. Many of our journals have had their pages loaded with labored appeals. In the new journals facts should be the main appeal. The petty and incidental features of religious work have in the past often found their way into our monthly periodicals. In our new journal there should be an appreciation of the relative value of things religiously; this will keep its pages keyed up with the dignity and significance of the Disciples as a world movement. "The World Call" should be a magazine which we might without shame put on the tables of a public library as setting forth the activities of our people.

The field of the new journal is quite different from that of the weekly religious newspaper. We must have a medium through which we may discuss our fundamental religious ideas, in which the activities and methods of the local church will be interpreted and where we may learn of the doings of our brethren as these

relate in some larger way to the welfare of religion, as the weekly press affords. We give the right hand of fellowship to "The World Call" in the sisterhood of Disciple journalism.

### Will the Butcher Turk Escape?

WITH the downfall of Bulgaria as a military force, there have come persistent rumors that Turkey, too, would like to find a way to end hostilities. Any day may bring the expected announcement. Peace with Turkey would give the allies their coveted opportunity to attack the central powers from the southeast. Military necessity may give the Turk one more chance to escape the judgment which mankind long ago pronounced upon that fiendishly cruel nation.

It is no counsel of revenge to suggest that Turkey should be given the hardest of peace terms. She should not be allowed to rule over a single soul that is non-Turkish, for she has long since demonstrated her unfitness for the task of ruling anyone. For the allies to allow her to continue dominion over the Armenians would be to lose out of the allied cause the high humanitarian motives which have so far been uppermost. Palestine must never be given back to the Turk, but should be the land of the Jew.

A quick and easy peace with Turkey would hasten the end of the war greatly, but we have no need to be in a hurry to end the war. We did not choose war, but since it has been thrust upon us, the sacrifices of the men who have died and who have been crippled demand that we shall exact the maximum return for what they have given. There will be no adequate return so long as we leave a single spot in Europe or in western Asia under a tyrant's heel. If the war becomes indeed a war of liberation for all peoples, then we may feel that it is in some measure worth its terrible cost.

Turkey has played a ridiculous role in this war, but she might have been the factor to give victory to tyranny. The call to the jihad or holy war, which was issued to the Mohammedans, was not as near a failure as some would have us think. It was only defeated by the activities of the British intelligence system. And the threat at the Suez canal might have cut the British empire in two. Turkey has dared great things in behalf of tyranny. She is a menace to the peace of the near east. Let her cease to be an empire and become only a kingdom, with Turks ruling only over Turks.

### The Camouflage of Patriotism

WITH the wonderful revival of patriotism that has come to America through the war, it is not surprising that it is the occasion of unworthy enterprises hitching their little sleds to the national car. In one town the moving picture shows are asking for the privilege of giving Sunday shows on the ground that the soldiers need these shows and that the moving film is sometimes the medium of patriotic propaganda. The liquor men argued for awhile—until it was absurd in every one's eyes—that we need to con-



tinue the saloons for the sake of the federal tax they pay.

At the beginning of the war sporadic and ill-advised organizations sprang into being to promote war charity. Many of these had no other motive than to give employment to a secretary and they have been closed up. We now have all the agencies we need to do our war charity, if indeed we do not still have too many.

There are individuals, too, who have discovered the use of patriotic camouflage. They shout the loudest at the war meetings and are on their feet first when "The Star Spangled Banner" is played. But they do not hesitate to get rich in war-time and their contributions to the war charities are not at all in proportion to the gains they have made in profiteering enterprises.

We all hate hypocrites. Whether in the church, in the home or in public life, the man or woman who poses and simulates a virtue he or she does not possess is disgusting in the eyes of right-thinking people.

The revival of true patriotism is one of the blessed by-products of the war. Hundreds of men have gone forward to the service of their country not feeling the draft a compulsion but a welcome invitation. We heard the other day of an advertising man with a large business who was giving up his work to volunteer in the overseas service of the Y. M. C. A. There is a real patriotism, or it would not be worth any one's while to simulate it.

The judgments of God in our age will winnow the

wheat from the chaff. Even in our own day we are discovering what is the golden grain and what the tares. True devotion to the nation's welfare is a beautiful and worthwhile thing, but its imitation is only clownish and ridiculous, deceiving no one for long.

## The Doughnut

### A Parable of Safed the Sage

NOW I entered the Kitchen, and would have passed through. But Keturah was there; so I waited; and she cast Divers Things into a Great Bowl, and did stir them with a Great Spoon.

And I asked her, saying, What hast thou in the Bowl?

And she said, Sugar and Spice, and all that's nice.

And I said, That is what God used when He made thee.

And she took the Dough out of the Bowl, when she had stirred it, and she rolled it with a Rolling-Pin; and she cut it into round cakes. And in the midst of every several cake was there an Hole. And a great Caldron hung above the Fire, and there was Fat therein and it boiled furiously.

And Keturah took the round Cakes and Dough and cast them into the Caldron; and she poked them with a Fork, and she turned them, and when they came forth, behold I knew then what they were. And the smell of them was inviting, and the appearance of them was exceeding good. And Keturah gave me one of the Doughnuts, and Believe Me, they were Some Doughnuts.

And I said, To what purpose is the Hole? If the Doughnut be so good with a part Punched Out, how much better had it been if the Hole also had been Doughnut!

And Keturah answered and said, Thou speakest as a Foolish Man, who is never content with the goodness that is, but always complaineth against God for the lack of the Goodness which he thinketh is not. If there were no Hole in the Doughnut, then were it like unto Ephraim, a cake not turned. For, though the Cake were Fried till the Edges thereof were burnt and hard as thy Philosopher's Stone, yet would there be uncooked Dough in the middle. Yea, thou shouldest then break thy teeth on the outer rim of every Several Doughnut, and the middle part thereof would be Raw Dough.

And I meditated much on what Keturah had told me. And I considered the Empty Spaces in Human life; and the Desolation of its Vacancies; and how men's hearts break over its Blank Interstices. And I pondered in my soul whether God doth not know that save for these our lives would be like unto Ephraim.

And I spake of these things to Keturah, and she said, My lord, I know not the secret of these mysteries. Yea, mine own heart acheth over some of the Empty Places. But say to the sons of men that he who useth not the good things which he hath but complaineth against his God for those he lacketh, is like unto a man who rejecteth a Doughnut because he Knoweth not the Mystery of the Hole.

## "Be Still and Know"

BE still and know that I am God,  
Ye who with fret and fear are worn;  
Who hear no voice, when tempests beat;  
Who faint, by sorrow overborne;  
Who dwell in shadows of defeat.

Be still and know that I am God;  
The world is Mine—the shine, the storm;  
Your life is Mine—your hopes, your fears;  
The sun is Mine, to keep you warm;  
I guard your days, your distant years.

Be still and know that I am God;  
Let not the fires of war appall;  
Fear not the demons of the seas;  
The kings who build on blood shall fall:  
I rule the nations' destinies.

Be still and know that I am God;  
Mine only is the conquering sword:  
What can avail the tyrant's boasts,  
If I oppose, who am the Lord?  
Fear only Me, the Lord of hosts!

—THOMAS CURTIS CLARK,  
In the Living Church.

# My Master

By Joseph Fort Newton

## Prayer

ETERNAL GOD, humbly we beseech Thee to purify our spirits that we may worship Thee in clearer perceptions of Thy truth, in new vows of love and duty, in a more vivid and holy sense of Thy love for us. Make us to know that Thou art very near us by the warmth and astonishment of our hearts, by a keener sense of sin, by the welling up within us of a more faithful love one to another. Help us to commune with Thee, the frail and finite with the Eternal and Infinite, in the spirit of Jesus, and in the fellowship of the noble and heroic who have served Thy will.

Holy Father, if we have believed in Thee, we would believe more fully; we would know Thy will, we would revere Thy truth; yea, we would feel the throb of Thy life in us—finding in Thine appointed way our path of duty and peace of heart. Hush the clamour of our thoughts that the words of Jesus in mercy to the sinful, in compassion to the weary, in comfort to the wounded, in wisdom to the perplexed, may speak to our hearts, not as from a book, but from Himself. Give us to know that what Thou wast in Christ to the early disciples, that Thou art to us now and forevermore.

Forgive us, O our Father, that we have followed the Master afar off, and have made ourselves wanderers thereby. Bring us back this day, despite our pride of intellect and the stains of the years to a simple, childlike trust which gives us entrance into the Kingdom of Heaven. Oh, that our sins may die through His death, and our souls rise through His rising to walk in a new purity of love and a new grace of life! Let it be so, we beseech Thee, that our weariness may find rest and our hands be made clean and strong and tender for the doing of good.

Hear, O Thou Eternal Mercy, the nameless and unutterable prayers that ascend from hearts bowed low by grief unspeakable, and which no words can utter. Move among us by Thy awful yet gentle Presence, that the impalpable barriers that divide soul from soul may be removed that we may be made one in Thee, and Thou in us revealed; one in love and loyalty, one in courage and hope. May the Eternal Christ be to each of us a Real Presence, the companion of our spirits, the healer and redeemer of our souls. In His name, Amen.

## Sermon

"One is your Master, even Christ, and all ye are brethren."—Matt. 23:8.

It is said of George Herbert, the poet-preacher, that he used in his ordinary speech, when he made mention of the name of Jesus, to add "My Master." It was a simple habit of the heart, yet the tone of his voice when he uttered it, as he often did, softly and shyly, as if half to himself, betrayed the gentle secret of his life. Men loved to hear him say it, knowing from the light in his eyes that his whole life was bound up in love of Jesus and loyalty to him. So it was that his life, rich in the ministry of simple goodness, had about it a nameless and haunting beauty. As the years went on his spirit seemed to bear even richer and juicier fruits of faith, patience, gentleness and humility, grown by sunnier walls of experience. Withal, there was about him a quiet serenity, as of one who had learned of Jesus and found rest of soul. Towards the end he sought to distil his fellowship with Christ into a few lines, leaving his secret a legacy to all who love that holy name:

How sweetly doth "My Master" sound!  
My Master!

As Ambergris leaves a rich scent unto the taster:  
So do these words a sweet content,  
As Oriental fragrance—My Master!  
"My Master," shall I speak? O that unto Thee  
"My Servant" were a little so!

Here is the note unique, magnetic, and winning in the Christian life as it has been deeply and truly lived in every age. Back of it lies a profound reason and necessity.

## MYSTICISM VERSUS DOGMATISM

There is an instinct in the human heart—call it mysticism, or by some other name—which protests, silently or audibly, against the idea that truth must be tied up in little packets and labelled ere it is worth having. All men admit that it belongs to the nature of poetic truth to run forward and melt into the Infinite; but the same is true, if we had eyes to see, of all knowledge, even of the smallest things—like a "flower in a crannied wall." Rules of logic have their uses, but they are, in the end, uncouth and inadequate symbols of the ways in which an indefinable mental tact, whose delicacy varies with the mind that uses it, perceives divergences and affinities and weaves its web of knowledge in ways past finding out. Real persuasion rises from subtle sympathy of soul with soul, the touch of spirit upon spirit, which is as indefinable as the personalities which exhale it.

After all, the best part of life cannot be uttered, but only embodied. If we ask and seek for that which touches men most deeply, most creatively, prompting to moral action and spiritual excellence, it must be found in personality, and not in any exactly conceived or definitely framed rule which can be set forth in words. So all the great masters of morals have confessed, both in teaching and practice. Plato had the ideal Socrates behind all his ethical maxims; Aristotle had his Wise Man, who alone could reveal the golden mean; Dante had Beatrice—a lovely embodiment of that light and loveliness which lies at the heart of life, but which no words can utter. If modern teachers have not so clearly seen this need, and have fancied that their definitions could give all that was required, it is because the image of Christ, whether accepted or rejected, has stood near to support all the higher ideals. Thus, all the beauty and ineffable power which cannot be put into words, may be realized in a Person.

## LIFE, NOT SPECULATION

What is thus the deep necessity of life is the central fact of our Christianity. Christ is his own religion. His spirit is its essence, his cross its symbol, his life is at once its revelation and its explanation. Christianity, in a degree that is true of no other faith, is the Gospel of a Person. Its history is a biography. If it is a heavenly philosophy—the noblest ever propounded among men—it is a life before it is a philosophy; and its philosophy grows out of its life. Jesus not only lived what he preached, but, what is equally important, he preached what he lived; a

lesson for all his teachers—and they dare not go an inch beyond it. Christianity is not a speculation, but an experience. Its faith is a friendship, its salvation a fellowship. Its centre is Christ; its philosophy connects all things with Christ. They fail utterly who seek the secret of its power apart from him. We are told that Jesus taught no new truth; that all his ideas had been taught by others; by Greek, Hebrew and Roman sages—not all of them by any one teacher, nor do they have the same power when uttered by others as when they fall from his lips. But that only serves to emphasize the truth that the secret of Jesus lies not in what he taught, nor yet in what he did, but in what he was and is. Also, we must add "that unfinished life" which touches us this day to finer issues, and by a sweet persistence urges us to the highest life.

So—and naturally so—what is the chief fact about Christ has been the central glory of the devout life of the Christian years. Surely no one will deny that it was a sense of the Living Christ which gave birth to Christianity, and a fellowship with him that has kept it alive through the centuries. If the records of Christian experience prove anything, they show, from the days of St. Paul to Horace Bushnell, that men in every age, by following Christ, by gazing upon his moral image, by living over in their hearts the scenes of his life, have come to know him as vividly, as authentically, as did the early disciples who never read about him in a book.

#### "THE FOLLOWING OF CHRIST"

Not only the great saints, but multitudes of humble folk like ourselves, have found the realities of life explicable, and the reality of death endurable, simply because they were able to realize a personal fellowship with Christ. Listen to these words from à Kempis, in his little book of the Following of Christ, which both George Eliot and Anatole France agree is one of the noblest manuals of our pilgrim way:

Christ will come to thee and show thee His own consolation; if thou prepare for Him a worthy abode within. All His beauty and glory are from within, and there He delights Himself. Frequent are His visits to the inner man. Make, therefore, room for Christ; and deny entrance to all others. When thou hast Christ thou art rich and hast enough; neither shalt thou ever have rest unless thou be inwardly united to Christ. A lover of Jesus who truly lives the inner life and is free from inordinate affections, can freely turn himself to God, and lift himself above himself in spirit, and rest in fruition.

Alas, this is the note which one does not often hear amid the confused voices of our age, which may explain our penury of faith and the effort to make up in organization what is lacking in inspiration. Hence, also, the exaltation of sociology into a religion. Without abating one jot or tittle our endeavor in behalf of a better social order—for wiser, juster, more merciful laws—let us also seek that fellowship with Christ, who can cleanse the heart of sin and give it a new birth into a purer life. What though the leper be cleansed, the eyes of the blind opened, and the dead raised, if the soul be untouched and left to follow a new sin or to feel the old weariness?

#### SECRET OF PHILLIPS BROOKS

From Augustine to Phillips Brooks the power of the pulpit has been its sense of a Living Christ, and it will

be so in times to come. Nothing has happened to make that fellowship impossible or unreal. The same sky that bent over Galilee bends over us, and the same stars look down. Sin stains us, sorrow beshadows us, and the heart of man is not much changed since he first looked up and wondered. Despite all the culture of the age, our hearts are restless, and all our wit has found no other way to rest than the way of Jesus. Men now see, as never before, that his words are not mere figures of speech, but laws of life pointing the path to personal holiness and social sanctity.

Yes, one is our Master, even Christ; and all we are brethren. Jesus, in the days of his flesh, bound men to their kind by binding them to himself; and such is his method today. Through their love of him the first disciples came to love one another, the stiff, unyielding walls of temperament giving way to the gentle pressure of a common fellowship and loyalty. Walking with him, they were drawn into a great intimacy; they became a body in which each was a member, and in that sacred circle each became dear to all. "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren." Tom Purdie, the old servant of Sir Walter Scott, said that his master spoke to "every man as if he were a born brother;" and what was a happy *bonhomie* in the life of Scott was a grace in the lives of the early followers of Jesus, having its spring in a holy faith. Those early lovers of Jesus, differing as much as we do, discovered that fellowship with Christ united them by ties which time could not break; and that union must be reckoned the first and greatest of miracles.

#### SECRET OF CHRISTIAN UNION

Here, no less, is the secret of Christian union today. Church union, now so much in vogue, may be good or bad, depending upon how it comes about and what use is made of it. But Christian union is already a fact. It has always been a fact, unbroken through all the ages. The prayer of Jesus in the Garden of Sorrow that his disciples might be one does not await some far-off answer; it has never been unanswered. The true Church of Christ, the fellowship of those who live in his spirit, has never been divided in any age or in any land. Wesley knew that fact. Woolman rejoiced in it. William Penn proclaimed it in words that find echo in every heart where the living Christ is known and loved and followed. What though the lovers of Jesus use differing dialects, they are speaking the same language, and their variety of insight and emphasis only adds to the richness of their testimony. The Communion of the Saints, assembled at the foot of the Cross, has never adjourned; it has never given itself to debate. Christian union? This is it! By as much as we realize the union that already exists, by so much that Eternal Communion will become our centre of power and our sanctuary of joy!

One is our Master, even Christ; and he walks beside us in these bitter days, albeit, like the men on the way to Emmaus, our eyes are holden. Today, as of old, by his tender ministration, he takes away the hurt from troubled hearts, bringing comfort to those bruised with striving, and comradeship for what has never been at home in this



rough world. He can take a wasted life, if it be surrendered into his hands, and, though it be no better than a wreck, fashion it into a new beauty and grace—as Michael Angelo took from the rubbish heap of Florence a block of marble ruined by a blundering artist and wrought it into the heroic figure of David. He knows no alien races, no outcast men, no fallen women, gathering rich and poor, the toil-worn and disinherited, into the embrace of his heart. The journey is not lonely with him in company. His fellowship is more intimate than any friend, more sympathetic than any brother, for in the hour of direst need they are often far away. His love is more sure than the sun in the sky, all-forgiving, willing to wait, sorrowful and full of remembrance, through long years, the while it sends it rays into the immense loneliness of the soul.

#### A CONFESSION OF FAITH

Let me confess Christ as my Master. Some may think it only muddle-headed thought, or a wisp of old sentiment. No matter; it is a fact that to me Jesus is such a revelation of God—aye, such a realization of God—as I find nowhere else, and one that satisfies my intellect and wins my heart utterly. Differ, as I sometimes must, from the dogmas of the church, when I come to Christ with great questions, suddenly a silence falls over me and I know that he is questioning me; and the questions he asks me are so much deeper and keener than those I ask him, that I am hushed. When I sit down to study Shakes-

peare, the poet knows nothing about me. I am a solitary student engaged in a solitary quest. The man I study is not with me, save in the record of his thought. But with Jesus it is different. I have always the feeling that he is with me, looking over my shoulder at the page on which his words shine, and I read as if listening to his voice. Study becomes communion, and a reverent following of the historic Christ passes into fellowship with the living Christ.

#### THE GREAT COMPANION

There is nothing for it, friends, but to make friends with the Great Companion. Life is as lonely as death. Between us and those we love best there flows, at times, an "unplumbed, salt, estranging sea," leaving us utterly alone. Anyone who has passed through a deep sorrow knows what it is to walk aloof, ringed round by a vast solitude which no human love can penetrate. But there is One who, without intrusion, can enter when the doors are shut, whose sympathy can touch the heart of grief, and whose pierced hand can heal the hurt of sin. Some of us know what these lines mean:

I asked for Peace—  
My sins arose,  
And bound me close,  
I could not find release.

I asked for Truth—  
My doubts came in,  
And with their din  
They wearied all my youth.

I asked for Love—  
My lovers failed,  
And griefs assailed  
Around, beneath, above.

I asked for Thee—  
And Thou didst come  
To take me home  
Within Thy heart to be.

### Madonna of the Curb

ON the curb of a city pavement  
By the ash and garbage cans,  
In the stench and rolling thunder  
Of motor trucks and vans,  
There sits my little lady,  
With brave but troubled eyes,  
And in her arms a baby  
That cries and cries and cries.

She cannot be more than seven,  
But years go fast in the slums;  
And hard on the pains of winter  
The pitiless summer comes.  
The wail of sickly children  
She knows; she understands  
The pangs of puny bodies,  
The clutch of small, hot hands.

In the deadly blaze of August  
That turns men faint and mad  
She quiets the peevish urchins  
By telling a dream she had—  
A heaven with marble counters,  
And ice, and singing fans,  
And dressed in white, a God whose face  
Was like the drug store man's.

Honor her ragged garment  
More than the robe of a queen!  
Poor little lass, she never has known  
The blessing of being clean.  
And when you are giving millions  
To Belgian, Pole and Serb,  
Remember my pitiful lady—  
Madonna of the Curb.

CHRISTOPHER MORLEY.

### "The House of Help"

By L. O. Bricker

MARK opens his record of the ministry of Jesus with an account of Jesus going into the synagogue in Capernaum on the Sabbath day, how he spoke, what happened as he was speaking, and of what followed when he came out of the synagogue and entered into the house of Simon and Andrew. The opening sentence of his record is this: "In the beginning of the gospel of Jesus Christ, the Son of God." What makes such a record as this gospel? Wherein, to us, lies the good tidings of this two-thousand year old story of how Jesus entered into a place of worship, spoke his message, wrought a miracle of healing there, and then came out and entered into a house and exercised his healing mercy again? What makes such a story as this a gospel to us, what makes it good tidings to us today? Why this, and this alone, that the same thing may now be repeated any time, any where; that it may all happen over again for us here today.

The reason why the story of the life and ministry

of Jesus is gospel, is that it is the story of what Jesus began to do and to teach, continued to this day and hour. Otherwise, it would be only a bit of dead history, and not a living gospel. The living gospel is that the same Jesus, who came to earth nineteen hundred years ago, is with us still—"Lo, I am with you alway, even unto the end of the world." "Where two or three are gathered together in my name, there I am in the midst of them;" and that the same Jesus who is in the midst of us will do for us today all that he did for others in the days of his flesh. This is the gospel, the glad tidings, the good news!

#### WHY "THE LIVING GOSPEL?"

So, then, let us turn to the study of this gospel story, as a living thing, a present reality. We read that Jesus had just called four disciples, Peter and Andrew, James and John; and when the Sabbath day came he took them and entered into the synagogue. Why did Jesus go into the synagogue? Well, it was a good place to be, a good place to go and take one's friends. The best people of Capernaum would be there, the serious, the thoughtful, the constructive minded. The very existence of organized religion depended upon such gatherings as this. The word "religion" means literally, "bond," and thus people must come together before they can be bound together. It was good to be there as fellow members of the same human family. The springs of humanity were fed; they were knit closer together; a sense of fellowship crept into them and made them feel friendly, neighborly, human. There is always a vast difference between people who go to church and people who do not. Just as simple human beings, sharing the common human lot, it is good to go to church.

But that day in Capernaum the people heard a sermon the like of which they had never before heard in all their lives; but a sermon that was the beginning of a gospel which was to be preached throughout the world, everywhere until the end of time. They marvelled as they listened. They were astonished at his doctrine, for he taught as one having authority, and not as their scribes. They were accustomed to the teaching of the scribes. The scribes taught history. From Sabbath to Sabbath they told of the God of Abraham, of Isaac and Jacob; they read about the God of the patriarch and prophets; they recounted the marvelous things God had done in the past, the great deliverances he had wrought in the long distant past; they taught from the prophets the great things God would do in the future, when the Messiah came. But there was no touch with any living God now. The present was a time of law, of punctilious observance of ceremony and ritualism.

#### "A LIVING, PRESENT REALITY"

But that day the Preacher gripped their souls. He told them that God was not the God of the dead, but the God of the living; and listening to him they believed what he said. They could not help it, for they saw and felt that he was speaking with authority, that is to say, he knew what he was talking about. He was speaking out of his own personal experience; and this is the only voice of authority that men recognize. Whoever speaks out of his own personal experience, tells of the things his own eyes have seen, his ears have heard, and his heart

felt, speaks authority, and we recognize the tone as soon as we hear it. He told them of the Kingdom of Heaven that was at hand; of the God who was near—a living, present reality; and that they could bring all their burdens and cares to him; that they might speak to him here and now and call him "Father."

"Is it possible?" they said in their hearts—"the God of Abraham and Isaac and Jacob, the God of Moses and the prophets, can it be that he is here, and that we may speak to him?"

The first man in the synagogue that day who fully believed all that Jesus had said, and who first recognized the presence of God, was a man who needed God most—a poor disease-wracked, demon-tortured man, who broke the tense quiet of the service with a piercing cry for mercy and help. And he who incarnated the Spirit and Presence of God, stopped in the midst of his sermon to answer this cry of faith and to extend the mercy and help asked for.

This is the story that stands at the beginning of the gospel of Jesus Christ, the Son of God. It is still a gospel story because something like this may happen and ought to happen now whenever the Lord's people are gathered together in his name, and he is in the midst of them, and the gospel of his love and presence and power is preached.

#### "THE HOUSE OF HELP"

The very name—synagogue—means literally, "The House of Help." It was filled with its everlasting living meaning that day in Capernaum. This is my living faith: I believe that the house of God is meant to be in every place a house of help; is meant to be a place to which people may come for whatever help they need and want; that we may make of the living Christ who is present in the midst of us today, the same pleas for help and mercy that they made of him in the days of his flesh, and be answered as they were answered. I believe that we may come to him today with our pressing personal problems, our load of care and trouble, our burden of grief for the pains and sufferings of others and find him to be the same gracious Lord and tender Savior that the Syro-phœnician woman, the anxious father, and the Roman centurion found him to be. I believe that he is as ready today to hear and respond to the human cry—"Lord help me—my son—my daughter." "Lord, if Thou wilt Thou canst make me whole."

## The Laborer Is Worthy of His Hire

*From the Literary Digest*

**I**N every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now is the time to measure the work and the needs of the preacher and pastor as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up

American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks, and ship-builders, munition-workers, telegraph operators, automobile-workers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire" and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the Kingdom of God?

#### IS A SKILLED LABORER

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor and then judge their value. He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers.

Your pastor, also, must be the center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true

spiritual insight, and practical human application. He must stand before you in the pulpit on Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

#### A LOYAL PATRIOT

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The Government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the Government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no Government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

#### A WORTHY SOLDIER

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the Kingdom of Heaven, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help.



## A Soldier's View of War

WAR'S a queer game—not all what one's civilian mind imagined; it's far more horrible and less exciting. The horrors which the civilian mind dreads most are mutilation and death. Out here we rarely think about them; the thing which wears on one most and calls out his gravest courage is the endless sequence of physical discomfort. Not to be able to wash, not to be able to sleep, to have to be wet and cold for long periods at a stretch, to find mud on your person, in your food, to have to stand in mud, see mud, sleep in mud and to continue to smile—that's what tests courage. Our chaps are splendid. They're not the hare-brained idiots that some war-correspondents depict from day to day. They are perfectly sane people who know to a fraction what they're up against, but who carry on with a grim good-nature and a determination to win with a smile.

I never before appreciated as I do today the latent capacity for big-hearted endurance that is in the heart of every man. Here are apparently quite ordinary chaps—chaps who worked, liked theatres, loved kiddies and sweet-hearts, had zest in life—they're bankrupt of all pleasures except the supreme pleasure of knowing that they're doing the ordinary and finest thing of which they are capable. There are millions to whom the mere consciousness of doing their duty has brought an heretofore unexperienced peace of mind. For myself, I was never happier than I am at the present; there's a novel zip added to life by the daily risks and the knowledge that at last you're doing something into which no trace of selfishness enters. One can only die once; the chief concern that matters is *how* and not *when* you die.

I don't pity the weary men who have attained eternal leisure in the corruption of our shell-furrowed battles; they "went west" in their supreme moment. The men I pity are those who could not hear the call of duty and whose conscience will grow more flabby every day. With the brutal roar of the first Prussian gun the cry came to the civilized world, "Follow thou me," just as truly as it did in Palestine. Men went to their Calvary singing Tipperary, rubbish, rhymed doggerel, but their spirit was equal to that of any Christian martyr in a Roman amphitheatre. "Greater love hath no man than this, that he lay down his life for his friend." Our chaps are doing that continuously, willingly, almost without bitterness towards their enemies; for the rest it doesn't matter whether they sing hymns or ragtime. They've followed their ideal—freedom—and died for it. A former age expressed itself in Gregorian chants; ours, no less sincerely, disguises its feeling in ragtime.

Since September I have been less than a month out of action. The game doesn't pall as time goes on—it fascinates. We've got to win so that men may never again be tortured by the ingenious inquisition of modern warfare. The winning of the war becomes a personal affair to chaps who are fighting. The world which sits behind the lines, buys extra specials of the daily papers and eats three square meals a day will never know what this other world has endured for its safety, for no man of this other world will have the vocabulary in which to tell. But don't for a moment mistake me—we're grimly happy.

What a serial I'll write for you if I emerge from this turmoil! Thank God, my outlook is all altered. I don't want to live any longer—only to live well.

Good-by and good luck.

*An extract from one of Coningsby Dawson's letters in "Carry On."*

## For These Times of War

By Edward Scribner Ames

O GOD, Thou struggling, conquering God of our deepest needs and highest hopes, give us courage and strength to go with Thee all the way. Bless our sons as they rise in the fresh vigor of youth to fight for Thee. Help them to know and feel that when they battle for liberty and justice and peace they wage war for our country, for humanity and for Thee.

Bless the President of the United States and all who are in authority. Grant that all mothers of soldiers, all physicians and nurses of wounded, all drivers of ambulances, all laborers and workers at home, may share this toil and sorrow and victory with Thee.

O God of many battles, rise before us beautiful and strong in majesty and might, healed of the scars we have made in Thy hands and side. May the vision of Thy glory unite the hearts of our nation in one holy purpose and fuse them with kindred hearts across the sea. May it be a war in which the wisest and purest, if need be, may gladly suffer and gloriously die.

Keep us from every unavailing luxury while our warriors die in bloody trenches and on the sea and in the air. Keep us from all taint of selfish greed and soft indulgence. Make us worthy followers of our heroic Christ and may Thy Peace, the Peace of Justice, Love and Truth, fill our hearts and reign over all the world from this time hence, forevermore. Amen.

## Fighting to Save America

**I**t is a war to save America to preserve self respect, to justify our right to live as we have lived, not as some one else wishes us to live. In the name of freedom we challenge with ships and men, money and an undaunted spirit, that word "verboten" which Germany has written upon the sea and upon the land. For America is not the name of so much territory. It is a living spirit, born in travail, grown in the rough school of bitter experiences, a living spirit which has purpose and pride and conscience—knows why it wishes to live and to what end, knows how it comes to be respected by the world and hopes to retain that respect by living on with the light of Lincoln's love of man as its old and new testament. It is more precious that America should live than that we Americans should live.

FRANKLIN K. LANE, Secretary of the Interior.

## The "Y" at Work

By Dr. George Shaw

**I** DO not think I need convince the people of the United States of the need of religious men among the troops. We all know the pull downward of the Army life, and it will never be known what a great work the religious secretary can do for the boys.

On the transport just before we left the dock, I saw a young man leaning over the gunwale. He was desperately lonesome. He said he had never been on a train before he went to camp, and the great ship and the prospects of the ocean voyage with the submarine danger had unnerved him. I put my arm around his neck and spoke cheerful words to him and he soon brightened. The Y. M. C. A. Secretary was the only man on board that could get near that young man's heart at that time.

I held two meetings each day on the boat, and forty men gave me their names written on paper asking for special prayers. One young soldier wrote, "Pray for me that I may return to my dear mamma and papa some sweet day." The pathos of such a request touched my heart. There wasn't another man on the boat of whom he would have cared, nor even dared, to have made such a request.

Last Sunday evening when returning from a preaching service, too late for the little religious meeting I usually hold, I met one of our officers who had just received news of the death of a friend on the French front. He is of the Catholic faith. He was downhearted. He said, "Is there going to be a sermon tonight?" The next morning a "non com" said, "I stayed up last night to hear the sermon." There are no chaplains for the flying men of England, and the Y. M. C. A. religious secretary is the only religious contact these men have. Take them away and anybody, religious or non-religious, knows what will happen.

A soldier of the Jewish faith asked me to get him a Bible the other day. He wants to compare the Old with the New Testament.

The other day a boy came and asked me to try to locate his brother in France. He was anxious about him

because he had not heard from him. The boys feel that they can come to us with their troubles and burdens, and we left home and followed the lads to France and England because we knew that there would be times when the boys would need the man of God to help them. When they write home the one thing they usually tell their mothers is, "We have a Y. M. C. A. man and have a religious service every Sunday evening." And let it be known to the mothers of America that if it were not for the Y. M. C. A. these boys would be deprived of their religious service which keeps them in touch with God and home and helps to keep their ideals pure.

An American mother said to the writer just before leaving, "I would sooner my boy die on the French front than come home demoralized." Well, the Y. M. C. A. is doing all it can to send your boys home clean, and the religious secretary plays a huge part in the work.

## Putting Religion Across in the Army

By Arthur E. Hungerford

**I**N a great rest camp in the south of England religion has been "put across" by a group of Y. M. C. A. men and the men like it. It is a manly, everyday, practical religion and that is why that camp is described as the most religious in England, though the army men stationed there are shifted every few days. And the same set of men are seldom there two Sundays in succession.

"Don't rub religion in. Just serve it in every day life," said the leader of the "Y" group. A man must use common sense. For instance a great preacher from America was asked by a naval captain to speak to the men in 'the brig.' That is where men are confined for punishment. Bless my soul, if he did not start his sermon by saying 'I am glad to see so many of you here.' He was not popular.

"Another man in addressing three thousand sailors in France with Admiral Wilson present, said: 'I hope

you boys will make good soldiers when you get to the front.' Admiral Wilson nearly had a fit: 'Make good soldiers out of my best sailors,' he exploded. 'These men are always at the front.' That is the way not to do it."

This is how one man brings religion home to the men. A new shift reached the camp just as the torpedoing of a transport was announced. After the show, which many of them had attended, he said:

"Men, you have escaped the submarine and landed safely. Don't you want to think of God?"

"Sure," came the cry from all sides and not a single man left the hut.

One night this man was "jumped on" by two men. In his goodnight prayer through some slip he forgot to mention "wives," though he had spoken of "mother," "father," "sister" and "children." He has never made the same mistake again.

Moving pictures of the battle of Arras were shown one night. There were some English soldiers present. "How many of you men took part in it?" he inquired. Eighteen stood up.

"How many of you are 'Contemptibles?'" he asked. "Contemptibles" are the men who served in the first year of the war and made up what the Kaiser called "England's Contemptible Little Army." Two had the honor of having served throughout the war.

"Say, men," he said, "let us thank God for the courage of these men and pray that we may measure up when the time comes." Then followed a most impressive service.

Of course the men who had served as an example remained to pray. They were the heroes so to speak. The others remained to pray, for nearly every man before going under fire wonders just a little whether he will measure up and is glad to offer up a petition for bravery and courage.

Religion and services of this type are being "put over" in many camps. Where the "Brother are you saved?" type is attempted, it fails. The men demand a sincere, practical, working, everyday religion. Sham and

pretence has been thrown aside; they are down to the basic conditions and the religion which won't work every day—and night—as well as Sunday, is not for men. They demand the real thing—and they are generally getting it from the American Y. M. C. A.

Do the men like these services? Well, rather, as the following incident illustrates. The Rev. Dr. John H. Clifford of Tucson, Ariz., was conducting a service at the front when the gas alarm was sounded and the men put on their gas masks, but not until they had shouted "Go on, Doc.," and one man had volunteered:

"Go on, Doc., I will stand at the door and let you know when it gets bad." Orders are orders, however, and Dr. Clifford put on his gas mask with the rest.

## The Home Service of the Red Cross

THE service of the Red Cross on the other side of the sea is a matter of general information, but the service on this side is not so well known. It has been the genius of the American branch of the Red Cross to take on a number of functions in addition to the original one of conducting hospitals for wounded soldiers in time of war.

The task of re-educating crippled and blinded soldiers for industry is a very significant one. Were this work not properly performed, our communities would be filled with mendicants and dependents following this war in even greater numbers than after other wars, owing to the new destructive practices that Hun ingenuity has brought into the world.

The Red Cross Institute which has been founded in New York is already busy teaching trades to soldiers who have some part of their anatomy missing or who cannot see. The men are taught typewriting, oxy-acetylene welding, typesetting and many other manual trades and a labor bureau assures them of employment after they become efficient.

Another service that arouses our gratitude is the care of the families of the soldiers. Though the draft has taken men with the fewest number of dependents, and though the government provides an allotment for these dependents, there are exceptional conditions which now and then throw a family into trouble. One soldier had to leave home as his wife was being taken to the hospital for an operation. Another soldier left a young wife to face the birth of her first child alone. In such cases, the Red Cross workers are there with kindly service.

The Red Cross is asking for church volunteers who will give part of their time to this home service. These will become home visitors, giving advice and counsel according to the latest methods of social relief, and in some cases emergency money relief. The church should have no question as to its duty to co-operate in this significant work. To relieve our soldiers of any possible worry is to arm them twice and to make them appreciate the religion of the churches when they return.

## Lights Out!

By A. Drahms

DAY with its garments fringed with light  
Hath trailed through evening's Golden Gate;  
The sombre mantle of the night  
Studded with stars in royal state  
Attends the sun's last ray;  
Hark! Sweet, and far away  
The bugle's note upon the air is borne;  
Lights Out! Lights Out! There comes another morn.

Sad heart! perturbed and weary soul!  
Though far thy wand'ring steps may roam  
All footsore ere they reach their goal:  
Though thou art faint, and far from home,—  
Brief is the day,—the night too brief;  
Arise, and list, shake off thy grief;  
Hope stands a-tiptoe, Peace comes after storm:  
Lights Out! Lights Out! There comes another morn.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## World Sunday School Pilgrims Hold a Meeting

During the recent International Sunday School Convention held at Buffalo, N. Y., the people who have attended World Sunday School conventions in foreign countries met at the Statler Hotel for a dinner. An organization was effected for these pilgrims, 231 persons being in attendance. The pilgrims not present at this meeting are being recruited for membership in the new organization, and they will receive through the mail the particulars of the convention to be held at Tokio. It is said that over 3,000 inquiries have been received at the offices of the World's Sunday School Association with reference to the Tokio convention.

## Sunday School Man Loaned to Red Cross

Beginning October 1, Rev. Stephen Trowbridge, Sunday School secretary of Moslem lands, who represents the World's Sunday School Association, will give himself to the Palestine relief work of the Red Cross. He has been used previously in relief work at Adana, Turkey, and at Port Said, and his efficiency in the previous enterprises has made him a most desirable man for the new task. In previous enterprises he was disbursing money which had been contributed by the Sunday Schools of America. It is said that thousands of refugees have been saved from starvation with these Sunday School funds. Many have been provided with employment in Jerusalem.

## Red Cross Asks Help of Churches

Surgeon General Gorgas has asked the Red Cross to make a complete survey of the available nursing force in the United States. Women will be listed who have had the hospital training. In order that the tabulation may be complete, the Red Cross has asked the General War-Time Commission of the Churches to help in bringing this matter to the attention of the country. Local churches and pastors are urged during this month to lend their assistance in this matter by making reports for their parishes with reference not only to people now active in the nursing profession but also those who have in previous years engaged in this service.

## An Inspiring Message From Bishop Brent

Bishop Brent is now the senior G. D. Q. chaplain on the staff of General Pershing. He recently gave a message to Rev. Charles S. Macfarland to be delivered to the American churches, which was first made public at the meeting of the General War-Time Commission of Churches in Washington September 24. Among other things the Bishop said: "We, upon whom has fallen the responsibility of organizing and directing the religious leaders of the A. E. F., are wholly dependent on the churches of America for the character and the number of those who come to us. We beg of you to think only of one thing—the choicest manhood of our nation is in France or headed toward France under the domination of the spirit of self-sacrifice. The strongest and best men in the ministry are not too good to serve them. It would be a crime to send weaklings or incompetents to so sublime and so difficult a task. Give us your best, and give them promptly."

## General War-Time Commission Of the Churches Meets

The second annual meeting of the General War-Times Commission of the Churches was held in Washington, D. C., Sept. 24 in the New York Avenue Presbyterian Church, where President Lincoln once held a pew. Dr. Robert E. Speer pre-

sided over the meeting, and his services to the organization the past year were recognized by the passing of a resolution of appreciation. Dr. William Adams Brown, the secretary, reported on the new consciousness of religious unity which prevailed, and noted in his address that the first protest against removing the cross from chaplains' collars was filed by a Jew. Bishop McDowell, head of the General Committee on Army and Navy Chaplains, made a report on the government co-operations in the outfitting of these men. Much more is furnished for their work than formerly, and the churches are now providing only the communion sets which are used by these men. The matter of discontinuing the denominational camp pastors was discussed. Dr. Worth M. Tippy spoke on the new industrial communities brought into being by the war and the problems of these communities, which, in many cases, the churches had been unable to meet. Twenty-four government reservations need pastors at once. Dr. A. T. Guttery, representative of the English Free Churches, brought the audience to its feet with his remarkable oratory as he pleaded for a closer union of Great Britain and America in the winning of the war and in maintaining the peace of the world. He reached a climax in the remarkable declaration, "We seek to break Berlin, and then to enthrone Bethlehem."

## The Coming United War Work Campaign

The various organizations that work for soldiers and sailors in the camps and at the front will make a united appeal for funds November 11-18. The Y. M. C. A., Y. W. C. A., Knights of Columbus, Jewish War Relief Board, the Salvation Army, the Fosdick Commission, and one other, will have their needs presented to the public in a joint budget of \$170,500,000. The Y. M. C. A. has by far the largest budget, but the largest proportionate increase is that given by the Knights of Columbus, among the larger organizations. The donors may designate their funds and be sure they go to the organization designated, but undesignated funds will be used to bring up the average of the organizations not so successful in securing designations. With the privilege of designation and the assurance that no organization will lose its autonomy in the work that it is doing, the conscience of everyone may be free in his giving. Those who specially appreciate the work of the two associations will doubtless see that they are adequately cared for.

## Program for War Communities

The Joint Committee on War Production Communities of the Home Missions Council met in New York on Sept. 11. The Joint Committee reported on fifty-five centers of war production in which surveys had been made. The Committee recommended the immediate assignment of thirty-one whole-time community organizers, eleven of whom were women; six whole-time pastors and three women assistants. Twenty-two community organizers are to be used in assisting churches in established communities in working out the problems involved in the caring for thousands of workingmen and their families, including not only their religious welfare, but their health, recreation, protection against vice, and other needs.

## Congregationalists Will Have Rector

The Congregationalists of Walton, N. Y., are releasing their pastor as a Red Cross chaplain for a year, and while he is gone they will look to the rector of the Episcopal church for spiritual ministrations. Services will be held alternately in the two churches. The Congregational pastor is Rev. C. S. Wyckoff and the Episcopal rector, Rev. S. R. MacEwan.

ORVIS F. JORDAN.

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# The Sunday School

## Your Child for God\*

**A** BRAHAM was willing for God to have his boy. It was a terrific struggle, but faith and devotion won. I do not care to run over this narrative—in fact I have my own ideas about it—but the upshot of it all is that Abraham met the test and was willing to give God his boy. One of the most interesting stories told by our Men and Millions team was that of a boy who volunteered in one of our Eastern cities as a missionary. After the service, in which this dedication of life was made, the secretary was entertained in this boy's home for dinner. Before the dinner the secretary took the father aside and told him of the pledge his boy had made, fearing lest the father's approval might not be hearty. What was the surprise when the father answered, his eyes filling with tears, "His mother and I have never ceased to pray that this lad might be honored of God by being a foreign missionary." Here is a modern parallel.

Many of us have definitely promised our children to God; we feel that they belong to Him. We feel that we would be honored to have God use our children as missionaries or preachers or business men who make money solely for the church; or doctors or teachers who devote their lives definitely to God's cause. It is the only far look. I remember walking slowly through Westminster Abbey. I was thinking of the great men there entombed. Why were they remembered? What kind of lives had they lived? What had been their motives? All at once it dawned on me that God causes men to be speedily forgotten except as they do unselfish things for the good of society. I know that Pilate is remembered—but only as a contrast to Jesus. It may be that the Kaiser will be remembered—but only as the terrible opposite of all that a man ought to be. Napoleon sleeps in his blood-red sarcophagus—a warning to all men of selfish proclivities. But in Westminster one thinks of Ruskin, who gave his money and his life to the poor; of Livingstone, who counted it not a sacrifice to die in Africa; of Wesley, upon whose cenotaph is engraved, "God buries his workers, but carries on his work"; of Longfellow, whose great heart kept close to the common man; of Gladstone, that great Christian upon the walls of whose bed chamber, where his eye could first see them every morning, hung these words, "Thou wilt keep him in perfect peace whose mind is fixed on Thee." The world's monuments are built to the world's servants and lovers. Give your child to some great service; train him for that service, guide him into it and you will be doing the brainiest thing men know.

And with what a will boys have been given to their country! It is splendid. The spirit of our Mothers is wonderful. The devotion of our Fathers is beyond words. After all we have said about money, we do love something more. Idealism is the greatest factor in our American life—idealism born directly of the Christian religion. A few years ago a great leader of American thought, disgusted at the money-grubbing of our people, cried out: "Rip your stars off our flag and put dollar-marks in their places." But he was wrong. Deeper than our love of gold, deeper than our love of honors, deeper than our love of life itself, is our devotion to the great virtues.

Thus, you see, Abraham has many modern counterparts. The church calls for devotion of life. The hour has come when hundreds of parents must set aside their choicest children for the work of the church. Our best boys must be dedicated to the ministry. Our finest and bravest must be consecrated to missionary effort. From infancy they must be set aside for the definite work of the Lord. Maybe the war will have an influence in this instance, so that from this hour we shall not be so selfish with our children, and shall not plan for them careers of worldly success only, but shall choose for them the high, difficult but rewarding field of the church. Why should not parents seek to make their children truly great?

JOHN R. EWERS.

Lesson for October 20. Scripture, Gen. 22:1-14.

*NOTE: The "20th Century Quarterly" is an entirely new publication. The first issue is now published for the autumn quarter.*

## HOW THE

# 20th Century Quarterly

## DIFFERS FROM OTHERS:

It eliminates all the "padding" that is usually found in quarterlies. These usually contain lesson notes that have come down through the years. This moss-grown comment is not to be found in the 20th Century Quarterly. Nor are the tiresome quotations from books written fifty years ago allowed to burden the pages of this new publication. W. D. Ryan's "Getting Into the Lesson" is vivid, and really takes the student straight into the lesson. H. L. Willett, Jr.'s "Clearing Up Difficult Points" does just the thing implied in that title. It does not "expostulate" on verses whose meaning is obvious. John R. Ewers' "The Lesson Brought Down to Date" is vital and snappy and yet reverential; and it fairly throbs with the life of today. Dr. W. C. Morro's "Lesson Forum" presents just the kind of questions your modern class needs for its discussions. This Quarterly is alive!

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## Books

**HOW TO KNOW THE BIBLE.** By George Hodges. This author is well known as the Dean of the Episcopal Theological School, Cambridge, Mass., and as the author of "Everyman's Religion," and "Saints and Heroes." This latest work of his "contains in small compass the things the best scholars of today are agreed upon regarding the Bible." The quotations selected are such as to give thorough knowledge and yet are in themselves fascinating reading. Some of the chapter titles are the following: "The Making of the Bible," "The Old Testament and the New Spirit," "What, Then, Is Inspiration?" "The Poets," "The Library of the Grace of God." (Bobbs Merrill. \$1.50.)

**HOME FIRES IN FRANCE.** By Dorothy Canfield. Mrs. Canfield, whose husband has been at the front in France, has herself been in France for two years giving her service to the blind survivors of battle. In this volume she has given to her wide audience some appealing stories of life in the camps and among the heroic and suffering French. Her work is sure to bring a better understanding between two great democratic peoples who are warring side by side in this it-is-to-be-hoped last struggle. Dorothy Canfield is the author of "The Bent Twig," "Hillsboro People," etc. (Holt. \$1.35.)

**AN AMERICAN FAMILY.** By Henry Kitchell Webster. When Mr. Webster came out about two years ago with his novel, "The Real Adventure," he was at once talked of as a possible writer of the longed for "Great American novel." The present work which appeared serially in Everybody's Magazine under the title "The White Arc," has in the judgment of the critics, raised the value of his stock. The scene of the story is Chicago, the time, 1911 to 1916. The backgrounds of the story are big business and its big problems, I. W. W. agitations, Lake Shore Drive society; interesting characters are Gregory Corbett, Sr., founder of the

family fortune, and the members of his family; a fiery young woman socialist; and an attractive American girl of character and good traditions. (Bobbs Merrill. \$1.50.)

**WHEN CHENAL SINGS THE MARSEILLAISE.** By Wythe Williams. Including also "With the Honors of War" and "Sister Julie." All these sketches will develop patriotism in America, as they have undoubtedly done in France. Mr. Williams is the Paris correspondent of the New York Times. (Dutton. 50 cents.)

**THE YALE SHAKESPEARE.** In commemoration of the tercentenary of Shakespeare's death the Yale University Press is putting out a set of the works of the great dramatist in forty volumes, the English department of the university having the task in charge. A number of volumes are already published, the latest being "Macbeth." The form of this new edition is very attractive. (Text edition, 50 cts.; library edition, \$1.)

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## READ

### "The Life Indeed" —

ONE of John R. Ewers' lesson talks in the new **20th Century Quarterly**. It is an eloquent tribute to the beauty and power of the Christ, and it is a tribute that will go straight to the hearts of strong men. Two letters have just come in, filled with words of praise for the new Quarterly. One is from Ben H. Smith, who is in "Y" work at Ft. Riley, Kan. He says: "This Quarterly is the thing for these soldiers — and for anyone." The other letter is from H. W. Hunter, of Des Moines, former Christian Endeavor Superintendent of Missouri. He says: "I am delighted with the Quarterly. It is just what I have been looking for."

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# News of the Churches

## More Disciples Leaders Enter War Work

James M. Philpott, for two years or more minister at Charlottesville, Va., is reported having resigned from the pastorate there to accept a chaplaincy under the war work council of the Y. M. C. A. Howard T. Cree, for many years pastor at First church, Augusta, Ga., has resigned that work and is serving at Camp Gordon. Charles Reign Scoville and wife, evangelists, are now giving their time to "Y" work. Mr. Scoville is a religious secretary at Camp Custer, and would like the names and addresses of any sons of Disciples located there. Mrs. Scoville sang ten times for the soldiers of different parts of the camp on last Sunday.

## A Big Year for the Foreign Society

A telegram from Secretary Stephen J. Corey brings the good news that the year just closed is the best financial year in the history of the Foreign Society. Offerings totaling more than \$625,000 dollars, are reported, a gain of over \$75,000. The Society is now out of debt.

## A Pastor's Reception in Minneapolis

G. S. Bennett became pastor of Portland Avenue church, Minneapolis, Minn., which is the oldest and mother church of four congregations, the beginning of July. He is a native of Australia, and has been in this country for twelve years, the greater part of which were spent in the pursuit of higher education. After graduating at Hiram, he did post-graduate work to prepare himself for teaching as a life work. Completing his special studies and graduating at Columbia University and Union Theological Seminary, he was called to the Department of Old Testament Literature and Languages of Hiram. Mr. Bennett was very successful and popular as a professor, but the changes that the great war brought about made it possible for the Minneapolis church to induce him to become its pastor. The Minneapolis leaders write that Mr. Bennett is proving a very genial and efficient minister. "We feel that we are very fortunate to secure a pastor combining such high attainments, excellent character and fine social qualities. He has taken hold of the work in a quiet and unassuming way, but his able ministry has already awakened an encouraging improvement in the Sunday audiences and prayer-meeting attendance." It has been customary with the Minneapolis church to give a reception to its new ministers; to place them in friendly touch with their environment, and to introduce them into the city with its activities and opportunities. But the reception which was given Friday evening, Sept. 27, surpassed all previous felicitations. Some of the most prominent citizens participated in the program. Judge Jelley, Judge Torrance and the editor of the Minneapolis Journal were present and five of the best known neighboring churches were represented.

## Remarkable Success at the "Old First," Kansas City, Mo.

The new building of First church, Kansas City, is rapidly nearing completion. With no serious disappointments, the congregation will dedicate about Christ-

mas or New Year's. The Kellems brothers, evangelists, will follow the dedication with a meeting. The union of Forest Avenue church and First church has been perfect, pastor J. E. Davis reports. "The church boards, the Bible schools, the women's work, the C. E. societies, the pastors, all have united without a jar. There has not been a single misunderstanding nor a cross word spoken." About 70 of the best givers and workers of the church have gone to war, yet the missionary offerings have remained about the same and the growth has been remarkable in many ways. The month of September just closed brought forty-six additions at the regular services, twenty-seven being added the last Sunday of the month, twenty-four at the morning service. It was the greatest single month of Mr. Davis's ministry, and the last Sunday morning's service was the greatest in the history of the church, the oldest members say. Never before, either in regular services or in revivals, did so many enter the church at a single service. This church's part in the Men and Millions Campaign has been remarkable. From the first to the last of the campaign the church gave \$14,726. The congregation was thoroughly canvassed in the early part of the campaign during the pastorate of W. F. Richardson and pledged \$14,000. During the Emergency Drive, without preparation, \$726 additional was raised.

## Walter M. White Writes From War Front

Walter M. White, of Linden Avenue church, Memphis, Tenn., who is now in service in France, writes to his congregation of some of his experiences. We quote from his letter: "I am in the midst of the greatest field for service in all the world. I have been greatly blessed in the assignment given me; I am in a position which will enable me to see practically every American boy coming to France from this time forward. We had a fine trip through England. The English people are in excellent spirit and are devoting themselves to the one supreme issue of the world with all their hearts. They have suffered beyond any possible thought that our people of America have ever had, but they bravely fight on confident of a better day. I was out among them a great deal—both among the civil and military—and everywhere received the finest reception. They are deeply appreciative of our presence over here. At one church I visited every male under fifty years of age had been called to the colors, sixty per cent of whom have already paid the supreme sacrificial price and will never come back, for 'They sleep in Flanders field, where the poppies blow, among the crosses, row on row.' I never had such a reception anywhere in all my life; it actually surpassed my first Sunday at dear Old Linden. I am confident. We were nearly one hour in getting away from the church after service. This was not for my sake, for I was a total stranger, but I was from America, and I had in my poor way tried to tell them why America had sent us 3,000 miles across the great deep."

## Kentucky Gets New Bible School Secretary

Lin D. Cartwright of Fort Collins, Colo., has accepted the position of Bible

School secretary of Kentucky and enters upon his new work soon. He has made a fine record as pastor at Fort Collins, where he has been for the past four years. Both he and his wife have specialized in religious education. Both are graduates of Drake.

## Peoria Newspaper "Remarks" Concerning the City's New Woman Preacher

We quote the following editorial from the Peoria (Ill.) Transcript: "Announcement is made that Miss Amelia Gerke is to accept the pastorate of the Central Christian Church of Peoria as the successor of Rev. Homer E. Sala, who has gone to France as a Y. M. C. A. worker. Although the experience of a woman preacher will be something new for Peoria, women have been preaching in various parts of the country many years, and many of them have achieved moderate success. It was Doctor Johnson who said, 'Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.' Even under the Pauline dispensation, women were discouraged from entering the pulpit. Speaking to the Corinthians, Paul said: 'Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.' Saint Paul and the crusty Doctor Johnson are equally behind the times insofar as their attitude towards women is concerned, while the husband has long since abandoned hope of exacting obedience from his wife. The old order changeth. Women not only have entered all the professions, but they have taken their places in the industries and have invaded every occupation known to man, not excepting even service in the trench and on the battlefield."

## C. R. Stauffer Leads in "Heroes Day" Celebration at Cincinnati

Sunday, September 29, was observed by thirteen different sections of Cincinnati as Heroes' Day. People of all religions—Protestants, Jews and Catholics—participated, and more than 100,000 persons were present at all the services. In the Norwood section of the city, the service was held at the Municipal building, and C. R. Stauffer, of the Norwood Christian church, served as chairman of the committee in charge. These programs were arranged under the auspices of clergymen of Cincinnati representing all creeds and denominations. Mr. Stauffer was also a member of this general committee.

## Graham Frank Tells Dallas Club His Views on Peace

Graham Frank, of Central church, Dallas, Tex., recently addressed the Kewanee Club, of Dallas, at its weekly luncheon. He stated that the nation must understand that it is at war; that only men can win the war; that incipient victory is the worst possible danger, and that no peace talk should be tolerated in America until our soldiers in Europe start it. "The real acid test of a man's religion is the practical application of it in real life," Dr. Frank declared. "Likewise the acid test of the people of America is now embodied in our attitude toward the government." He closed his talk by reading "The Burial of Kaiserism," which he composed and which was immediately adopted by the club as its official slogan. It follows:

"President Wilson's reply to the recent Austrian note and the registration of thirteen and one-half million more men on Sept. 12 are the hammers that will drive the last nail in the coffin-lid of Kaiserism. Our boys 'over there' are digging its grave. And when it is dead—forever dead—they will embalm it in poison gas and bury it, not in ravished Belgium, nor in devastated France, but beyond the Rhine, and to the funeral dirge of cannon and rifle and tank and airplane and battleship, they and our allies and all freedom-loving people of the earth—among whom may we hope to find the freed people of the central powers and those of reconstructed Russia?—shall join in freedom's song, and war, grim, terrible and ghastly, will be banished forever from this fair earth. And over that grave we will erect a monument made from the stones of the then tenantless palace at Potsdam, and in deep letters blood-red will the epitaph be written, 'Thus Ever With Tyrants.' And the nations of the earth will turn away from that dishonored and disgraced and damned sepulchre and betake themselves to the task of building on the ruins of the Old World a new and better world, in which international honor shall be the cornerstone and in the building of which only free and peace-loving and treaty-keeping nations shall have word or part."

\* \* \*

—Thomas A. Boyer of First Church, Richmond, Cal., is in charge of the Four-Minute speakers for the Fourth Liberty Bond campaign.

—Charles L. Dean is the new president of the Colorado State Board, succeeding C. H. Morris, of Central church, Denver.

—George L. Snively had charge of the dedication service of the new \$40,000 building of the church at South Dallas, Tex. But \$15,000 was needed to take care of obligations, and over \$17,000 was raised. W. W. Phares leads at South Dallas, Tex. Mr. Snively is the dedicator of the new Kingshighway church, St. Louis.

—H. G. Connelly, pastor at Central church, New Albany, Ind., has been speaking for some time at Camp Zachary Taylor, Louisville, Ky. He has been actively engaged for many months in war work, being a member of the Council of Defense, deputy food commissioner, a four minute man, and has served as chairman of several speakers' committees. Mr. Connelly has led the New Albany church for nearly five years.

—President R. L. Thorp, of Missouri Christian College, Camden, Mo., writes that the enrollment at the college this semester is the largest in years. There is an excellent faculty now at Missouri Christian, with an average of six years' college training.

—Secretary H. H. Peters, of Illinois, reports that the state has reached its goal of \$200,000 for the Men and Millions Movement. All the money and subscriptions were on hand a month ago with the exception of about \$4,000.

—William Baier, of First church, Spencer, Ia., for four years, now leads at Cherokee, Ia.

—J. Ralph Roberts, of Robinson, Ill., church, has accepted a call to the work at Mt. Carmel, Ill.

—J. H. Versey has resigned from the pastorate at Rutland, Ill.

—George F. Cuthrell of Central church, Sherman, Tex., has left for France, where he will serve the Y. M.

C. A. Cephas Shelburne, of Dallas, will occupy Mr. Cuthrell's pulpit during his absence.

—C. H. Hood, who has resigned from the work at Coshocton, O., has been chosen by the Coshocton Dry Federation to manage this year's campaign. During Mr. Hood's ministry he has cleared the church of a debt of \$4,500 and has developed a large Bible school. Mr. Hood is president of the county Bible school association, having been elected for the fourth year at the annual convention held last month.

—George E. Purdy, recently of Bloomfield, Ia., assumed his new task at Okaloosa, Ia., on last Sunday.

—C. D. Titus, of Lake City, Ia., who was in attendance at Drake last year, will be one of the assistants to the commandant of the student soldiers at Valparaiso University this year. He is a second lieutenant.

—A. N. Lindsay, pastor at Clinton, Mo., has just closed a fruitful meeting for the church at Macon, Mo., to which W. H. Funderburk ministers.

## Convocation at Drake

This year Drake University opens under happier auspices than at any other time for many years. The new president, Dr. Arthur Holmes, made an excellent impression in his convocation address. One or two things in it struck me as pregnant of meaning for the place and the hour. His general understanding of the university, he founded upon this word in the preliminary announcement of the university, issued in 1881: "This university has been designed upon a broad, liberal, and modern basis. The articles of incorporation provide that all its departments shall be open to all without distinction of sex, religion or race. In its management and influence it will aim at being Christian, without being sectarian." Further, it was to be a democratic school, and he emphasized his conviction that a college today is, more than it was twenty years ago, a place for ladies and gentlemen.

I paused a little upon that statement that it is Drake's mission to be democratic, and I found it a pleasant thing that democratic, in the mind of the new president, does not mean common or plebeian or vulgar, but gentlemanly and fine. In front of him sat a body of young men, who have now been enrolled as members of the Students' Army Training Corps. They are getting ready to go across the water and fight for the larger democracy that in no small measure has been nourished by our Protestant churches. Nothing could have been more appropriate than that at that moment education and democracy should be so linked together. Moreover, in it all, I can not escape a thrill of promise that Drake shall be to the newer democracy of the church of the Disciples, born in America, what Harvard and Yale have been to the older democracy of Congregationalism, born in England. The two bodies are the representative democratic churches of the western world. From the very first, Congregationalism knew that, if it was to be democratic, if the man in the pew was to be spiritually alive, was to have visions of his own and thoughts of his own, was to do his full part in shaping a better life for men, he must have a trained mind, an awakened conscience. So it was that the earlier religious democracy established, not only Harvard and Yale, but also Amherst and Dartmouth and Williams and Beloit and Oberlin, a group of educational institutions not so far to be matched by any other group fostered by a single organization anywhere in the world.

That example of what a democratic church must do for its people has a long background of history, but it was only a few weeks before the date of President Holmes' Convocation address when the government of the greatest of democracies sent out her decree that

the young men whom she was training in her defense should, as far as possible, continue their work in the studies that constitute a higher education. It is a magnificent tribute to an unforgettable bit of gospel, this decision of the government, a tribute to this saying from the lips of Jesus, "The truth shall make you free." In the presence of the young men preparing themselves to go to the front, it faced the members of the faculty and it faced President Holmes as a tremendous promise of larger things.

Those of us who sat through that hour are sure that the future has wider doors for Drake University than ever before. As we begin the new year, with a new president and new hopes, the state says, in terms that can not be mistaken, Education is the business of a democracy. Never before has a democratic church been given such a call for the devotion of its best service to its own characteristic business of blotting out evil by blotting out ignorance among men. Never before has it been so fearfully brought home to us as during these last days of our entrance into the war that ignorance is the parent of the great body of our social deformities. That a genuinely Christian church such as church as the Disciples of Christ, should not respond to this fresher realization of what education means in our day, should not determine anew to make its schools better and larger and more capable of wide and efficient service, is inconceivable.

President Holmes has come to Drake at an auspicious moment. Freedom is the word of the hour, the larger freedom under law of intelligent men. It is not now the Master alone who says "The truth shall make you free." It is also the Government of the United States that takes that imperishable gospel as its message to its people. The church can do no less. The university can do no less. The loyal American can do no less. It is the word of the future, and Drake University, under a more inspired guidance than before, is going forward with the word to greater things.

LEWIS WORTHINGTON SMITH,  
Professor of English.

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—F. W. Mutchler recently tendered his resignation at Grant Park church, Des Moines, but was urged by his people to reconsider, and he has now decided to stay at this task. This congregation is at work endeavoring to build, which is a difficult undertaking during war times.

## ST. LOUIS

UNION AVENUE  
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Union and Von Versen Aves.  
George A. Campbell, Minister

—Mary Carpenter Craig, widow of the late Bayard Craig, is again in the responsible position of Dean of Women at Drake, which position she filled for many years before going west to Denver and California.

—H. F. Philippi, of Central church, Streator, Ill., has resigned the pastorate there to take up war service.

—E. C. Linger, of First church, Williamsport, Pa., leaves this field to give his entire time to the secretaryship of the Eastern Pennsylvania Missionary Society.

—M. G. Long, for two years leader at Windfall, Ind., has now taken up the work at Portland, Ind. During his ministry at Windfall, 120 accessions were made to the membership of the congregation, the Bible school has recorded a fine increase and the Women's organization has doubled in membership. A missionary offering was made of \$1,200 for the present year—an average of \$4 per member.

—H. H. Peters reports the following steps taken at the recent annual session of the Fulton county, Ill., meeting of Christian churches: First: The program of the State Missionary Society, looking to the holding of an evangelistic meeting with each church in the state, was endorsed and the eleven churches in the county will be in line. Second: Five of the smaller churches are without preaching. Arrangements were made for a dozen laymen of the county to supply these pulpits every Sunday for a period of three months, with the hope that a regular ministry may be employed and such churches brought together in co-operation. Third: Fulton county reached its apportionment of \$4,000 in the Men and Millions Emergency Drive. The county meeting endorsed the budget system for missions and will encourage the making of the every member canvass in every church for both current expenses and missionary support.

—Capitol Hill church, Des Moines, Ia., held its annual Home-coming last Sunday, led by pastor W. C. Cole. The every member canvass will be made in the near future.

—C. C. Wisher, recently of Camp Point, Ill., church, has been chosen to lead the Paxton, Ill., congregation.

## MEMORIAL CHICAGO

CHURCH OF CHRIST  
(Disciples and Baptists)  
Oakwood St. West of Chicago Grove  
Robert L. Wicks, Minister

—At the evangelistic meetings this year at Centennial church, Bloomington, Ill., pastor Fred E. Hagin will preach, and J. W. Seniff will have charge of the music.

—R. F. Thrapp of First church, Seattle, Wash., has been preaching some war sermons, some of the subjects being as follows: "Why America Fights," "Why Victory Is Inevitable," "The Capture of Jericho," "Some War Emergencies," "The Beast," "War Compensations," "The

Peril of Peace." Mr. Thrapp was to speak at the Washington state convention of the Congregational Church to be held at Tacoma on October 2, his topic being "Signs of the Times for Christian Unity." During Mr. Thrapp's first year at Central Church there have been 126 accessions to the membership.

—F. E. Davison, for three years leader of the Spencer, Ind., church, and a community leader as well, is leaving this field for other service.

—Joseph Keevil has resigned from the pastorate at Richmond street, Cincinnati, to become leader at Noblesville, Ind., succeeding there L. C. Howe, who has been chosen to minister to the work at Vincennes, Ind.

—Oliver W. Stewart, Chicago Disciple and Prohibitionist, recently addressed a patriotic mass meeting at Seattle, Wash., on "Prohibition and the War."

—L. L. Higgins, who has been preaching at the Lerado, O., church while making his home at Lynchburg, O., is now in Chicago, where he is taking a course in the Y. M. C. A. College preparing for war service.

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—The congregation at Sweetwater, Texas, is sending its leader, LeRoy M. Anderson, to the St. Louis convention.

—E. A. Powell, recently of the Indianapolis, Iowa, church, has accepted a call to Cartersville, Ill.

—Neil H. Baxter is the new leader at Sterling, Colo.

—J. A. Barnett, leader at First church, Lincoln, Ill., has left for Camp Taylor, at Louisville. On his last Sunday at Paxton Mr. Barnett was the guest of honor at an all day session held at the church, closing with a union meeting of the Protestant churches of the city held in honor of his leaving.

—R. S. Tandy, for some time minister at Mineola, Tex., is now teaching in Midland College, at Midland, Tex., having charge of the department of science.

—Serle Bates, son of President Miner Lee Bates of Hiram College, has recently returned from Mesopotamia, where he spent two years in army "Y" work.

#### THE TEACHER TRAINING DRIVE Report for September

The first weeks of the great Teacher Training Drive are finished, and we are indeed thankful for the results reported to this office.

We feel sure that but a small portion of the enlistment cards signed by the various Bible schools have reached us, since many workers did not begin the drive until late in September, and several will not take up the work until October.

When one considers the great number of students touched by these classes, the heart thrills at the thought of the great Student Army of the coming Church School.

Surely the spirit of Christ, the "Master Teacher," is moving among us, directing and guiding in all our struggles for greater usefulness.

The words of encouragement and cheer from the pastors and superintendents of the schools suggest that widest co-operation, and give assurance of great results in the coming days.

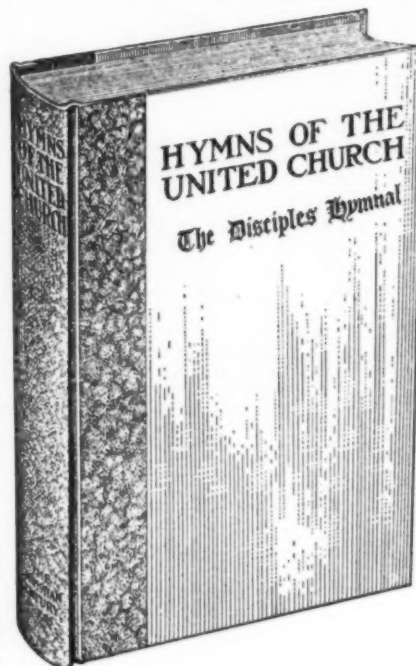
MRS. JOHN D. ELLIS,  
Acting Superintendent Teacher-Training Department, American Christian Missionary Society.

#### Classes Reported During September

Alabama .....	2
Arkansas .....	6
Canada .....	5
Colorado .....	9
South Dakota .....	1
Delaware .....	1
Georgia .....	1
Indiana .....	33
Illinois .....	1
Iowa .....	9
Idaho .....	1
Kentucky .....	9
Louisiana .....	3
Missouri .....	16
Mississippi .....	1
Montana .....	2
Nebraska .....	5
New York .....	4
Ohio .....	10
Oregon .....	6
Pennsylvania .....	13
Tennessee .....	2
Texas .....	11
Virginia .....	22
West Virginia .....	2
Total .....	155

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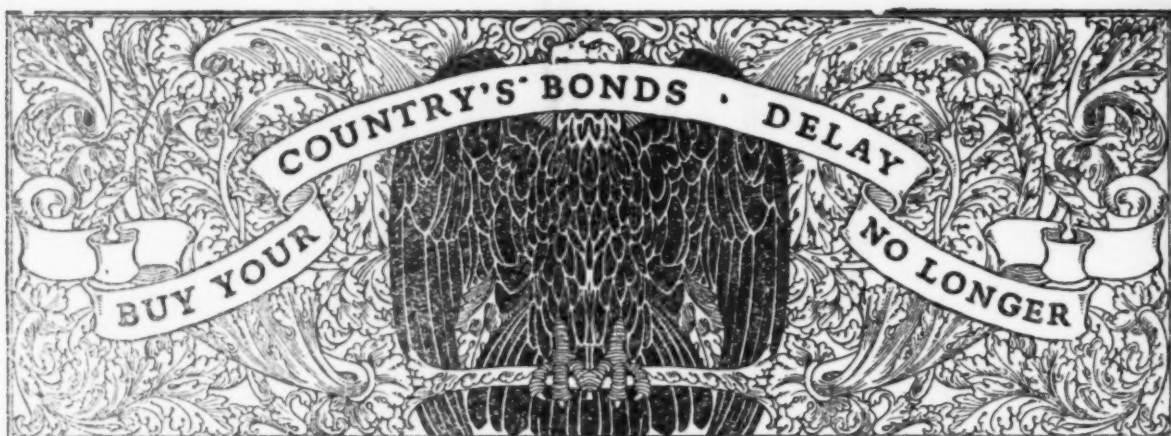
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